

GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 15.

ON THE UNIVERSALITY OF THE LAW OF PROVIDENCE.

THE law of Providence, suited to man's moral capacity, and therefore less strict or rather less inflexibly coercive than the natural law, nevertheless extends to every individual, and to every position and act. Without delaying its operation for a single day, it indicates man's locality in the very beginning of his existence. In combination with the natural or physical law, it places him in the cradle under the eye of his father and mother. Helpless, but not unprotected, it is the watchful hand of Providence, using more or less of earthly instrumentality, which feeds him, clothes him, teaches him. It is Providence also, as he exchanges childhood for youth and thus gradually enlarges the boundaries of his habitation, which scatters both flowers and thorns in his path; the one to cheer him to activity and duty, and the other to warn him of danger and deter him from sin. From the early locality of the cradle and the parental hearth, from the lines drawn around him by the domestic circle where he is first placed, he never moves a step, he never goes, and never can go, except by the same providential permission, or in opposition to that permission. The law of God, which is only another name for the law of Provi-

dence, is upon him ; holding in respect his moral freedom, it is true ; but still strict in its claims, unerring in its application, full of wisdom as it is of goodness.

2. It is one of the first principles in the doctrines of holiness, that men should remain patiently and quietly where God has placed them, until they receive from himself the intimations of departure. It was thus that Jesus grew up in the humble retirement of a carpenter's family, a brother among brothers and sisters, obeying his parents in love, eating and drinking at their common table, sympathizing in their joys and sorrows, laboring daily with those who were brought up in the same form of labor, and regarding the yoke of his earthly position as entirely light and easy, because it was the yoke of his heavenly Father's providence. He remained there till that unerring providence, arranging around him other circumstances, and arousing within him desires corresponding to those circumstances, led him forth from the quiet home of Mary and Joseph, to the trials and duties of a new position ; to persecution and death. How different was his conduct from that of the rebellious and unhappy youth, of whom he has given an account in one of his affecting parables. The prodigal son, in the pride of self-wisdom and self-will, demanded his share of his father's goods before the time, which was rapidly drawing nigh, when the law of Providence would have freely offered them. As he went forth in violation of the providential law, which required him to wait till a later period, he went forth without the presence and approbation of the God of providence, and found in the famine and wretchedness of a distant land that sure retribution, which always follows any movement made in our own strength and choice.

3. The first position, then, in which man is placed by him, who overrules all things in goodness, is that of dependence and guardianship within the limits of the family circle. Gradually the hand of Providence opens the door, and he goes out ; but it is only into another department, or perhaps we should say into another line of demarcation, drawn by one who is invisible. As the child advances to youth, and from youth to manhood, and as he acquires the wisdom of maturer age and the increased strength of virtue, he is invited, under the guidance of that unseen Power who proportions our trials to our strength, to different and perhaps more responsible scenes and duties. The hand, which at first restricted him to his father's home

and prescribed its limited duties, now points him to a wider sphere of endurance and action, as well as of joy and sorrow. Hidden in the vast and impenetrable future, no one can tell beforehand what that sphere will be. He may be called to labor in the field or the workshop; and with his shepherd's staff or his plough he may be either the master or the servant. He may be employed as the humble teacher of children in the elements of knowledge, or may be constituted a law-giver in the halls of a national legislature. He may be the physician of the sick, and eminent in the gifts of healing; or he may himself be the inmate of a hospital, and administered to by others, through long years of pain and despondency. To-day he is on a throne — to-morrow in a prison.

4. As we have no foresight, so we have no power in the arrangements of our providential allotment. It is one of the secrets which rests with God. Men may reason upon the matter as they will; but the simple and sublime fact remains. God's unerring hand has marked out the lines of our habitation. He builds up one, and casts down another. It does not depend upon man's talents, nor upon his education, nor upon his wealth, nor upon his friends, nor upon any thing else that is human, what he shall be, or whether he shall be any thing; where he shall go, or whether he shall go any where; but upon God alone. "A man's heart," says Solomon, "deviseth his way: but the Lord directeth his steps;"* — that is to say, if he is *willing* to be directed. It should never be forgotten, that God, although he orders all things, and has prescribed to every one the bounds of his habitation, will never violate the moral liberty he has given, nor compel an acquiescence, which is acceptable only so far as it is voluntary.

5. In connection with what has been said, there are a number of remarks yet remaining to be made. And one is, that the enclosure of Providence, the place of his habitation which God has chosen for him, is a man's *only true home*. There is no other; there can be no other. Let no sigh arise from his bosom; let no tear escape him, because his dwelling place, rough hewn, perhaps, and built upon the rocks, is less beautiful than his neighbors. Of one it can be said, "his lines have fallen to him in pleasant places, and he has a goodly heritage." Of another it can be said with equal truth, "his house is

* Proverbs 16: 9.

left to him desolate." Nevertheless, if he stands within the demarcations of Providence, he occupies the place which the highest wisdom could design for him; he stands in his own true home, and he has no other.

6. Another remark is, that within the lines of Providence there is protection to those *who believe*. It is not safe for man, in violation of God's arrangements, to move beyond the line which God has marked out for him. It is not safe for him to have the smallest desire to go beyond it, or even to cast a look beyond it. Beyond this high and real barrier, real though erected by an unseen hand and invisible to the outward sight, there are temporal and perhaps spiritual riches, which are not ours, and which we are not allowed to reach after. The wealth, which is beyond that line, is destined for the possession of others. The crown of earthly honors, which shines beyond that limit, is not destined for our heads. Public religious instructions, no matter how rich and how true, which are given by religious teachers beyond that limit, are designed for others and not for us. Even the private society of religious persons, however devoted they may be, is interdicted when it can be had only in violation of the divine limits. We must thus sacrifice the richest privileges and gifts, both spiritual and temporal, to the arrangements of Providence, in order that we may retain and enjoy, what is infinitely more valuable, the God of providence. Keep with God in God's place, and thou shalt not only find inward riches, but inward and outward safety. The lines drawn around us by the providential law, constitute "a holy city," "a new Jerusalem," to those who dwell in it in faith, and who take God as their everlasting light. To such, contented with their allotment, whatever may be its temporal aspects, God will never fail to yield his presence and protection.

7. Another remark to be made, is this. In order to keep the mind in that spiritual seclusion, which is implied in being truly united with God, it is not necessary that we should quit our ordinary duties, and separate from our fellow men. If the solitary places of forests and mountains are not interdicted, it is certain that they are not absolutely necessary. The man is in the true seclusion, the true spiritual retirement, who is shut up in the enclosures of Providence, with willingness and joy in being so. When we are in harmony with Providence, we are in harmony with God; and harmony with God implies all that

seclusion from the world which is necessary. This is the true solitude. In its external forms, it may be more or less. It may restrict us to the limits of a sick chamber; it may compress us within the walls of a prison; it may lead us for a time to the most retired and lonely place of meditation and worship; or it may allow us, on the other hand, the widest range of business and intercourse, and mingle us with the largest multitudes of men. But whether its lines are stricter or more expanded, it is the true solitude, the place of retirement which God has chosen, the select and untrodden hermitage where the soul may find and delight itself with its Beloved.

A. K.

For the Guide to Holiness.

EVERY THING A HELP IN THE DIVINE LIFE.

NO. 5.

INTERCOURSE WITH THE WORLD.

Most Christians seem to calculate on finding God in the closet, and loving him in the world. Hence they naturally conclude that the necessity they are under of mingling with the world in the way of business and social intercourse, is, and must be, a great hinderance in the divine life. They look almost with envy on those whose lot it is to live in retirement, exempt from the dangers incident to a daily contact with their fellow men. They often say to such, "It is easy for you to be spiritually minded, but if you were situated as we are, you would find it impossible."

To be alone with God is indeed blessed; so it is *to be with God* any where — in the family circle, or in the crowd. It is the lot of most people to mingle more or less with their fellow beings, and many are so situated that they can seldom be alone. Can it be, that our Father has arranged things in this way on purpose to throw obstacles in our path? Would he have placed his children in families, in neighborhoods, in various associations, and in business and political relations, just to bring them into a snare and a trap? Is all true goodness shut up in the hermitage, the cloister, and the sick chamber? If so, then religion is all a thing of sentiment and theory, but with nothing in it of the practical. Our Savior says, "The first and great commandment is, Thou shalt love

the Lord thy God with all thy heart ; and the second is like unto it, thou shalt love thy neighbor as thyself." Obedience to the second naturally flows out of obedience to the first, but how is it to find expression in solitude. I may love my neighbor as myself, but if I have no communication with him, he will never know it, and be never the better or happier for it. Intercourse with the world in all the various relations of life — in business, in pleasure, and in affection — is among the "things present," which are *ours*. It forms no exception to the general rule. This is another of those real helps, generally misnamed hinderances.

"But," says the man of business, as he wends his way homeward at the close of a day in which he has had to come in contact with all sorts of people, "I don't find it so. I enjoyed a season this morning of reading the word and prayer, and felt some good desires and some right purposes springing up in my heart ; but seeing so many people, and talking about so many things, has driven every good thought out of my head. Instead of gaining ground, I am farther off from heaven than I was this morning." His wife too, makes a similar complaint. "It is necessary," she says, "that I should be in the midst of my family nearly all the time ; and then, we are so situated, that we must have a great deal of company. I don't know how it may be with others, but I am sure I am not able to preserve a constant recollection of God while in the midst of my family and friends. And when at night I find myself alone, and begin to review the day, I perceive I have been thinking of everything but God, and trying to please everybody but God, and that in my family and with my friends, I have talked of every thing else but God. There is a weight on my spirits, and a dimness in my perceptions of truth and duty ; a mist has been rising up between me and my Savior, which I have neglected till it has become a cloud."

It would not perhaps be too much to say, that this is not the general experience of those who call themselves Christians ; it is, at least, but too common. Is there no remedy ? Are we a company of pilgrims, passing through this world, all jostling and hindering each other ? Surely it ought not to be so, and when our hearts are right with God it will not be so. Let us now look at some of the ways in which intercourse with the world is designed to aid our religious progress.

1. *It is a salutary discipline ;* it calls into action several graces which could not be exercised in solitude ; such as meekness, forbearance, patience, self-denial, courtesy, kindness, and charity. These graces brighten and strengthen, by constant use, and therefore we ought to welcome the frequent opportunities for their exercise, afforded by our intercourse with the world. How can I exercise charity except by

mingling with those who are the appropriate objects of it? How shall I exercise meekness unless I am in the way of receiving provocation? But if when I meet with any thing provoking I am enabled, through grace, to take it patiently, then is the soul greatly strengthened in faith and courage. And so of all the rest.

2. It aids us in gaining *self-knowledge*. In the failings of others, we may often read our own. Contact with the world, shows us what spirit we are of; and in society only, can we learn how far we are really possessed of the graces above named. For instance, I may imagine I should be meek under provocation — I may resolve to be so, — but I cannot be sure that I have the grace of meekness till I am brought to the test. I may think I love my neighbor as myself, but it is only by watching my feelings when our interests conflict, or our opinions differ, or our tastes vary, that I can really know. We may in the retirement of the closet look out upon the human family with a kindly feeling, and think we wish them well, but we cannot be sure whether it is true benevolence, or only an amiable sentimentality, till we actually come in contact with the persons which compose it, and find some of them ignorant, some ill-bred and disagreeable, some narrow-minded and contracted in their views, wanting in everything noble, generous, and refined, some dull and indifferent and every way uninteresting, some cold and heartless, some utterly degraded. *Sentiment* will not endure all this — true love will; the one looks upon all these with disgust, the other with tenderness and pity.

3. We have high authority for saying that, “The proper study of mankind is man.” This study can be pursued only by mingling with the world. There is a great deal to be learned there, which cannot be learned anywhere else; and it is a sort of knowledge of much practical utility, for which no amount of book-knowledge can be advantageously substituted. We observe the mistakes and faults of others, and learn to avoid them; we see what is excellent, and imitate it. We may learn something from every body — something to do, or something to avoid doing. There are examples and beacons on every hand.

4. Intercourse with the world has a tendency to *draw us out from ourselves*. Too much solitude goes to nourish the life of self. It is not good to have the mind’s eye filled and exclusively occupied with visions of self-improvement. There are those who spend nearly all their time in study, without making any use of their acquisitions. They enjoy the investigation and contemplation of truth, but do little or nothing in the way of communicating it to others. They live so much within themselves, that they almost forget the world without, or they will not mingle with it for fear of being contaminated. What is this but a refined sel-

fishness ? It is as if physicians should refuse to visit in those districts where the diseases were infectious.

5. Contact with the world brings our sympathies into exercise. If we lived always alone, we should be in great danger of growing cold-hearted. Suffering humanity has a claim on our sympathies, which we shall not be likely to meet, except so far as we are eye-witnesses of its sufferings. We are commanded to weep with those who weep, and rejoice with those who rejoice ; we can do this only by mingling with the weeping and the rejoicing. The recluse will not be likely to have " the sweet gift of feeling the things of the flock of Christ as if they were his own ;" he will not taste " the delight of mixing himself up with the people of God, and considering their benefits as his." How much he loses !

6. The command of the Savior is, " Let your light so shine, that men may see your good works, and glorify your Father who is in heaven ;" and he adds, " Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." The Christian, by living in the world, and acting well his part in it, gives others the benefit of his good example. Who can measure his influence in this respect ? *The unconscious influence* of each Christian is great — greater, perhaps, than the results of his direct efforts. When a good man dies, society feels his loss ; but it is more what he *was*, than what he *did*, which makes his loss so severely felt, and makes his memory so precious.

7. The fact that there are many eyes upon us, is a salutary check. Christians sometimes feel annoyed by the consideration that they are surrounded with those who watch for their halting. But though the world is strict with us, it does not, generally, require too much. The Christian sometimes forgets to watch, *but the world never does*. The reflection of this will often spur him on to duty, when through drowsiness of spirit, he fails to feel the force of other considerations.

8. Intercourse with society affords constant opportunities for doing good. If we always keep this in view, we shall be a blessing to the world, *and the world will be a blessing to us*. The most effectual way of securing ourselves from the dangers of worldly company, is to be intent on doing them good. Then we shall not only escape harm, but our efforts to do good will be attended with a most favorable reaction on our own souls. As liberality blesses the soul of the giver, so does every other effort to do good. The Christian, who is wholly devoted to God, does not find society a snare to him. His mind is absorbed in divine things, and " out of the abundance of the heart the mouth speaketh." When this is the case, it is apparent, and the world will listen.

They like to hear a man talk about that of which his heart is full, and sincerity is every where respected. Let Christians then be filled with love to God and man, and be affectionately and honestly intent on doing good every where, all the time, to every body, and they will grow in grace faster, a great deal, than they would shut up in a cloister. Their social virtues will be kept bright by constant use; and they will be happy in the continual effort to make others happy. They will be taught of God how to combine the contemplative and active styles of piety. *This beautiful combination* has not as yet been much seen in the church; but it is to be. Undoubtedly, it is this type of piety which is to usher in the millenium.

Child of God, do you find the social intercourse of life a snare? Instead of your making an impression on the world, is the world making an impression on you? Then something is wrong. Perhaps you have been attempting to act too much on the defensive — just trying not to do any harm. It is much safer to act on the aggressive. Simply to “take heed to yourself” is not enough; you must go out of yourself, and take heed to others; intent on doing good, every where, at all times — that is, as God by his spirit shall prompt, and by his providence open the way. But let the claims of society be met, friends enjoyed, benevolent associations entered into, political and business relations sustained, and a public spirit cherished, all on the principle of entire consecration — *never forgetting Whose we are, and Whom we serve.*

S. J.

For the Guide to Holiness.

DIRECTIONS FOR PERSONS WHO ARE DESIROUS OF LIVING A HOLY LIFE.

[The following directions and rules of holy living are found in the writings of Genhard Tersteegen, a devout preacher and writer of the last century, resident in Germany. He was a decided and able advocate of the doctrine of present and entire sanctification. His writings are but seldom met with in this country.]

1. Remember that your house and your hearts ought to be *a habitation of the Lord Most High*. The Lord Jesus himself will be your superintendent and patron, and his holy angels your companions; judge therefore yourselves, with what devotion, serenity, sim-

plicity, and sincerity, you ought to conduct yourselves, both inwardly and outwardly, in the sacred presence of the Lord, if you desire that he should abide with you and in you, and if you wish to continue to participate in his divine favor and blessing, both as respects body and soul.

2. Your calling is sincerely to forsake the world and its spirit — to die continually to your corrupt nature, and all the life of self, and to converse night and day with God in your hearts, in the exercise of true prayer. How holy and blessed is your vocation! Give yourselves up to it cordially, and with great fidelity. This is your aim; be this also your constant employment.

3. Do not pray merely at certain times, but wherever you are. And whenever you come together, (in the ordinary transactions of business,) strive to keep yourselves in a frame of fervent desire towards God, and in his presence; just as if each of you were alone in the house with God, yet without much external show and gesture. And when any one wishes to converse with another, be it either when at work, or on other occasions, let him previously think in his own mind, "My brother or sister is praying, I ought not to disturb him or her," in order that all unnecessary conversation, even on spiritual things, may be as much as possible avoided.

4. Again; pray much and speak little. O, let me particularly recommend to you that sacred, gentle, and peaceful silence which God and all his saints love so much! The spirit of loquacity is the bane of all religious society; the extinction of devotion occasions confusion of mind, is an abuse of time, and a denial of the divine presence. Love, obedience, or necessity, must influence the tongue to speak, else it should continue silent. Even in spiritual things, edify one another more by a holy walk than by a multitude of words. God dwells only in peaceful souls, and the tongue must be at peace also. Behold the fruit of sacred silence! It gives time, strength, collectedness, prayer, liberty, wisdom, the society of God, and a blessed and peaceful state of mind.

5. Love one another in sincerity as the children of God, and believe that you are beloved by each other, though nothing of it, and even the reverse be manifested. Let every one be beforehand with his brother in undissembled kindness, attention, and subjection, as though he did it to the Lord in all sincerity. Bear one another's

burdens, both of body and soul, as if they were your own. Be ever ready to serve each other gladly and in artless humility, and to wash each other's feet, so to speak, or in the meanest and most laborious offices.

6. Remember the important words of Jesus, "I came not to be ministered unto, but to minister." Therefore, under the consciousness of his own unworthiness, ought no one to expect the like from others; and in accordance with this sentiment, we ought never to believe that any creature shows us too little kindness, or wrongs us too much. Let every one really think respecting himself, that he is the most unfaithful, the most miserable, the most unsuitable, and the meanest of all; and hence he ought reasonably to desire to be little thought of, and forgotten by the rest. Be ready to give way to each other in all things. Let each one humble himself beneath the other for the Lord's sake; by this means, fervor and peace of heart will be obtained and preserved.

7. Avoid all suspicion. Give no ear amongst you to the accuser of the brethren, and suffer no wrath or bitterness to harbor in your breasts. Put the best construction upon every thing that may appear offensive to yourselves or to others. Look only at that which is good in others, in order that you may love it, and thank God for it, and imitate it. But do not remark their weaknesses, or if you observe them, commend them to God in prayer, and forget them immediately, unless it be your office to remember them. If any one be overtaken in a fault or crime against his brother, let him go immediately and confess his guilt in undissembled humility. Satan, by this means, will be trodden down under your feet, mutual love confirmed, and the favor of God be doubly re-directed towards you.

8. Seek nothing more than the moderate supply of your bodily wants, and beware of the subtle deceitfulness of riches. What have we to do with the world's poisonous trash? Are we not redeemed from the earth, and called to eternity? O, love and exercise that estimable virtue of the inward and outward poverty of Jesus, who careth for us! Love, for the Lord's sake, that which is little, mean, contemptible, disagreeable, and burdensome in every thing, in order that you may inwardly live unhindered in communion with God, and externally rejoice in the society of each other.

9. Flee from all selfishness, as the greatest bane of social life. Let no one desire any thing which he would not as willingly grant to his brother, even more readily than himself; for we are called to deny ourselves.

For the Guide to Holiness.

RELIGIOUS CORRESPONDENCE.

No. 1.

Divine direction sought. The first step toward a nearer approach to Christ. Evidence of the inbeing of unbelief sought and found. An opposer renounces his scepticism. Salvation from sin obtained and retained by a momentary act.

I HAVE been asking divine direction and trust in endeavoring to meet the difficulties in your case. I may be assisted from on high; otherwise, I well know that the attempt will be useless. Most deeply and habitually do I feel the force of the Savior's words, "Without me ye can do nothing."

And now, dear friend, the first step for you to take toward a nearer approach to Christ, is to give up your unbelief. Unbelief is a sin. And O, how greatly dishonoring and displeasing to God is this sin! Only think, what temerity for mortals to doubt the word of the immortal Jehovah! The awful enormity of this sin may be inferred from the words, "He that believeth not, maketh God a liar." What more heaven-daring can be conceived of than this?

But you may ask, wherein do I indulge unbelief? Convince me that I am really indulging this traitor in my heart, and through the strength of almighty grace he shall at once be expelled, and never more shall the temple of my soul be defiled by his indwelling. Ah, my dear friend, he is so subtle in his workings, and in his lurkings so insidious, that like the father of lies, he transforms himself not unfrequently into an angel of light. Did his native deformity appear, I know you would with unutterable loathings long since have ejected him.

But let me ask you to go with me through a short process, and see if you do not detect this heaven-daring traitor's insidious workings. And if you see his work in your heart, you will of course know that *he is there*, and however painful the knowledge of his indwelling may be, it will surely be better to know it; for there is one for you, stronger

than the strong man armed, and through his power you may expect to have this fiend expelled out of your heart.

And now let me ask, have you not for weeks, aye, even for months past, been endeavoring to present yourself a living (that is, continual) sacrifice to God *through* Christ? Why have you not believed the sacrifice holy, acceptable? Had you believed this, you would have entered into rest. Then why, I again ask, have you not entered in? Because of unbelief! Were you permitted to hear the voice of God in tones of thunder from the highest heavens, proclaiming an offering presented through Christ, "holy, acceptable," you would not think of doubting it. This is because you are not willing to believe the *Word* of God unless it is attended with the further confirmation of signs and wonders.

Ah! dear friend, do you not now perceive that the same vile monster which crucified your Lord has still a foothold in your heart? Yes, your Savior is as truly saying to you, as he said to the unbelieving Jews, "Except ye see signs and wonders ye will not believe." Yet with them you may also be assured that no sign shall be given. Now do you not perceive that if a sensible manifestation of the acceptance of your offering were given, that *faith* on this point would not be needful? Yet you say that you expect to receive the blessing by faith. You see the contradiction. It is through faith, a present reliance on the Savior to save you, that you are to be brought into the enjoyment of salvation from all sin. You already feel that you are partially saved, yet how are you thus far saved but by virtue of a present trusting in Christ to save you? You are deeply conscious that you cannot in any degree save yourself; and from the extremity of the case, you are driven to venture on Christ — and to the degree that you do this, to this degree precisely he *saves* you. A friend, in conversing with a minister who opposed the doctrine of salvation from all sin in this life, kindly presented the following inquiries to the opposing brother. "Do you think Christ could save you from sin *one moment*?"

"Yes."

"Well, if he could save you one moment, do you not think he could save you two minutes?"

"O, surely he could."

"If he could save you two minutes, why could he not save you five minutes — an hour — a day — a week — a month — or a year, if you would only continue to trust in him?"

The opposer gave up the point here, and saw that not to trust in the power of Christ, now and continually, was sinful, inasmuch as it was limiting the Holy One of Israel.

I trust that you will now say that your way is clear, and that you will begin to act in accordance with your present convictions of duty. You acknowledge that unbelief is a *sin*. Then from this moment renounce this with all your sins. Trust in Christ to save you from all sin this moment, and you are now saved. If you would continue in the enjoyment of this salvation, you must *continue in the act of trusting and believing*. You breathe now, and without anxiety trust the Giver of life for power to inhale the vital air yet again and again; and by this act, you are momentarily sustained in natural existence. And thus in a continuous act of reliance, and in ceaseless dependence, are you empowered to live a life of faith in the Son of God.

This moment he is saying, "Come, for all things are now ready. Look unto *me*, and be ye saved, all ye ends of the earth." Have you not been looking unto yourself, feeling that a greater fitness must be induced before you venture wholly on Christ for the performance of this great work. O, this is a vain endeavor. It is Christ alone who can work in you that which is well pleasing in his sight. O, look to him, and trust in him, who in the greatness of his ability, performeth all things for you.

One has said, by this we may know whether we are seeking the blessing by faith or by works. If by works, something must be done *first*; we must be or do thus or so, *before* we come to Christ to save us. But if we are expecting to receive the blessing by faith, and are expecting Christ alone to save us, then we will look for it *now, and just as we are*.

For the Guide to Holiness.

A CHRISTIAN DESCRIBED.

[Continued from page 33, vol. 13.]

HE has gained a complete victory over *self-will*, a sin peculiar to an unsanctified state. It clings closely to unsanctified hearts, and much effort is required for its total destruction. To be holy, is to be perfectly resigned to the will of God in all things. Self-will is setting up our own will, and giving it the preference to God's will. It is the exaltation of self, while God is rejected and dishonored. Thus with many, *self* is made the rule and standard of action, while the will of God is almost totally disregarded. Submission to God is averse to our corrupt hearts, and

hence it is a hard and difficult lesson to learn. It should be earnestly sought and obtained ; for without it, "no man shall see the Lord." Well does the poet say :

"Wherefore to thee I all resign ;
Being thou art, and Love, and Power :
Thy only will be done, not mine !
Thee, Lord, let heaven and earth adore !
Flow back the rivers to the sea,
And let our all be lost in thee !"

It is quite apparent that with a large proportion of professing Christians self-will is the ruling principle of action. Imagining that they are right, every body else must submit to them ; and even the plain, revealed will of God is set aside as being of but little importance. They often plead that they are governed by conscience, when it is nothing but obstinacy. The workings of this governing principle, it is true, are more observable at some times than at others. In prosperity, it frequently appears that God has universal submission, but when adversity comes, self-will seems to reign uncontrolled. When the Lord smiles, the language is, "Thy will be done ;" but when He seems to frown, it is, My will be done. Now it is evident that so long as this principle remains, the heart cannot be entirely sanctified. Self-will must be given up entirely. God's will must be our will. To this we should always bow with entire and cheerful submission. But the inquiry may be made, Is it possible to be so entirely saved from sin in this world, as to always yield perfect submission to the will of God ? Undoubtedly, it is. Place the perfect Christian under the most peculiarly trying circumstances, and all is right. Does he lose friends, property, health, &c., no murmurings or unjust complaints are heard. He can sing :

"Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

And even in prospect of a sudden or an early grave, he can exclaim, "Thy will be done !" O, how blessed thus to live, and how triumphant thus to die ! He feels that "All things work together for good to them that love God." He can say with Job, "The Lord gave, and the Lord taketh away, and blessed be the name of the Lord !" Mr. Charles Wesley has beautifully described the absolute resignation which characterizes the perfect believer, in the following lines :

" To do, or not to do ; to have,
Or not to have, I leave to thee ;
To be, or not to be, I leave ;
Thy only will be done in me.
All my requests are lost in one :
Father, thy only will be done.

Suffice that, for the season past,
Myself in things divine I sought,
For comforts cried with eager haste,
And murmur'd that I found them not :
I leave it now to thee alone ;
Father, thy only will be done.

Thy gifts I clamor for no more,
Or selfishly thy grace require,
An evil heart to varnish o'er ;
Jesus the Giver I desire ;
After the flesh no longer known ;
Father, thy only will be done.

Welcome alike the crown or cross ;
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death ; but ever groan,
Father, thy only will be done."

Professing Christian, examine thy heart ! Does self-will reign there ? Do you feel its workings within prompting you to self-importance, and inspiring a disposition to lightly esteem the will of God ? Does it make you troublesome in the church, always wanting your own way in every thing, despising the gifts and judgments of others ? O, let self-will reign in you no longer ! Seek its destruction at once. Pray earnestly that you might be cleansed "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Nov. 17, 1848.

"Fear not, lest even if you gain, you should not keep a pure heart. Is it not easier for God to love and save from sin, a soul holy and all opposed to evil, than a heart still corrupt and lustful ? Does God require you to do all in your weakness ? Nay, answers the Spirit, 'I, the Lord, do keep it ; I will water it every moment, lest any hurt it ; I will keep it night and day.' "

For the Guide to Holiness.

DEAR BRO. KING: — IN the 'Guide' we have the experience of God's children of various denominations, and to me, this is one of its most pleasing characteristics. I send you a poem, perhaps never published in this country; and ask, could Wesley, could Upham, speak more triumphantly than this Church of England divine?

E. M. B.

DYING TO THE WORLD.

My soul lives but a stranger here,
My country is the heavenly sphere;
While God here wills my stay,
His grace my powers shall sway;
Death! when for me you are designed,
But little work in me you'll find.

My all is God's possession grown,
I nothing keep to call my own;
If any self you see
Remaining still in me,
O! that had long ago have died,
Had I the lurking ill descried.

Perhaps you'll at my body aim, —
But that's devoted to God's name;
God there is pleased to build
A temple with God filled;
Dare you to ruin that design,
Which temple is of Godhead Trine?

By God's permission yet you may
Dissolve this house built up of clay: —
In ruin when it lies
It glorious shall arise;
And rise to a much nobler height
Than the first temple — much more bright.

Should you my heaven-born soul attempt,
That from your terror lives exempt;
You ne'er, with all your skill,
Could souls immortal kill:
You need not me and world divide, —
I long ago the world denied.

I have prevented all your force,
Which from your friends might me divorce, —
To friends, though truly dear,
My heart dares not adhere :
No perfect friend but God I know,
For God I all the rest forego.

Should you invade me armed with pain,
And make me numerous deaths sustain,
My will to God resigned,
Sweet ease in God will find ;
God's love will all my pangs endear,
With joy that dissolution's near.

Death! when you shall approach my head,
You'll nothing see but what is dead ;
Yet do not me forsake ;
Care of my body take ;
Lay me with gentle hand to sleep —
God, in the grave, my dust will keep.

BISHOP KEN.

For the Guide to Holiness.

INCENTIVES TO HOLINESS.

No. 3.

(CONCLUDED.)

13. By becoming holy we shall bring the more honor to God. By sin, man lost the image of God ; by holiness, that image is regained. And by so much as we resemble our heavenly Father in his divine character, by so much we have regained his moral image. Then being created again anew in his own image, we become children of the Most High, and are thereby prepared to bring great honor to his holy name. While the Lord is angry with the wicked every day, he constantly delighteth in his saints and the excellent in the earth. Yea, with the holy, the just, and the pure he is well pleased. And then, who thus honor God, will He honor. With complacency and goodness he remembers the holy.

"He sees and loves his image there."

We may honor God by our conversation, by our faith, and by our

works. A holy life carries with it a sweet and sacred influence in any country and in any age, and will bring to God present and eternal glory. "Be ye holy," therefore, for the honor it will confer both on you and your heavenly Father.

14. Holiness will make us the more useful. It will prepare us for "every good word and work." By becoming holy, we shall be able not only to "do justly, love mercy, and walk humbly with God," but we will be prepared efficiently for the duties, blessings, conflicts, and comforts of life. We will then learn duly to appreciate every thing but sin, and make the best use of every allotment of the divine Disposer of all things. Through our holy living, knowledge may be increased, light diffused, the way still the more clearly marked out, sinners turned to the Lord, and believers encouraged to "perfect holiness in the fear of God."

15. In becoming holy, we shall become the more happy. Religion, in any stage of grace, was never designed to make our pleasures and our comforts less. Verily no. It infinitely augments, sanctifies, and matures them. When sanctified unto God wholly, our humility is deepened, our faith greatly increased and strengthened, our hopes become more pure and reviving, and our love, not like the gleams of sunlight in a cloudy day, but like the constant, steady flame, that increases wider and ascends higher, burns constantly purer and brighter. Love, when perfected, flows out from the joyous fountains of the heart to all men, and then flows back to God, the great source of ceaseless, inexhaustible love. We are the more happy in trials, in temptations, in adversity, in persecution, in life and in death. We run with a surer step, hold to that which is good with a firmer grasp, and become "patient in tribulation, fervent in spirit, continuing instant in prayer." Our "peace passeth understanding," and our joy is "unspeakable and full of glory." And then our happiness here is intimately and eternally blended with the happiness of heaven. The holy here shall see and enjoy God hereafter, and be happy in his presence for ever and ever.

16. Another incentive to holiness is its exceeding loveliness. There is a beauty in holiness that is unsurpassable. The earth is beautiful, and filled with many delightful things. When the darkness of the night is past, how glorious the morning shines! and when the tempest is hushed into repose, how lovely and serene all nature appears! Creation smiles. But how much more glorious, when the Sun of righteousness in meridian brightness beams upon our pathway to heaven! And how beautiful indeed to behold by faith in open vision, the presence of him who is "fairest among ten thousand, and the one altogether lovely." Well,

perfect holiness will introduce us to this enrapturing and glorious prospect. The Christian on earth, and "the spirits of the just" in heaven, are glorious all within, by so much as they resemble the moral beauty and goodness of God. Holiness "elevates, ennobles, adorns, and beautifies the soul; it raises the affections to heaven, employs them upon divine objects, and transforms the heart into the image of God." Holiness is transcendently beautiful. To its possessor, it is all beauty *without*, all beauty *within*. Let us serve the Lord, therefore, "in the beauty of holiness," that we may be presented at last before his throne "with exceeding great joy."

17. And still another motive to holiness is its priceless and intrinsic worth. It is incomparably valuable. Consider its properties. Weigh its preciousness. Multiply its joys, its consolations, its glory, its rewards. Then count the price and tell its value. It frees from sin and purifies the soul; it cleanses from all unrighteousness, and fills "with all the fulness of God." It confers riches more than earth can grant, honors more glorious than the greatest earthly potentates can bestow, and pleasures too, as lasting as the mind. It is "a well of life," a "fountain of joy," a hive of honied treasures, a mine of priceless gems, an ocean of love, a passport from glory to glory. It is our rejoicing in life, our triumph in death; it opens before us the visions and rewards of immortality, and secures for us the ineffable bliss of heaven. O, let its preciousness lead you, Christian reader, to embrace it speedily, and then to enjoy its rewards eternally. "If, then, holiness is of such worth and importance, the ordinances and institutions of religion, and all the means adapted to secure, preserve, and increase it, ought to be highly esteemed and diligently employed."

18. Another consoling incentive to perfect holiness in the fear of God, is the present and eternal rewards it proffers to its possessors. "Godliness is profitable unto all things; having the promise of this life and the life which is to come." Here it will lead us forth "into green pastures and beside still waters;" yea, it will cause our "peace to flow as a river, and our righteousness to abound as the waves of the sea." It will abundantly fill and make our cup run over, and goodness and mercy follow us all the days of our life. Then perfect holiness will introduce us to perfect fruition. From the victory of death and glory of earth we shall pass to the glory of heaven. It will make us "kings and priests unto God forever!" Yea, it will

"Make us partners of His throne,
Decked with a never-fading crown!"

There in his presence we shall share a "fulness of joy," and at his right hand drink from the "rivers of his pleasure forevermore." And above all this bliss, this fruition shall be *eternal*. It will never cease. It shall abide everlastingly. Rocks shall turn to dust; earthly crowns shall fade; the perpetual hills and everlasting mountains shall crumble into ruins; empires decay and time itself shall be no longer; but holiness, like God, like heaven, shall abide forever. While endless ages are rolling onward, and still onward, and onward, this glorious treasure shall be ours, possessed, and enjoyed, amid adoring seraphims, and "among the spirits of the just made perfect," fast by the river of life in heaven. As we have chosen God for our satisfying and abiding portion, he will be "*our portion forever*." Heaven, with all its ineffable delights, and unutterable joys, will now be our long, long, happy home.

Many, many are the weighty and important and consoling motives that urge upon the Christian the incessant pursuit of holiness. Yea, "what an assemblage of motives to holiness does the gospel present. I am a redeemed sinner, a sanctified believer, all through grace and the most wonderful means which infinite wisdom could devise. I am a temple of God, and sure I ought to be pure and holy. I am a Christian. I am a child of God, and ought to be filled with filial love, reverence, joy, and gratitude. I am an heir of heaven, and hastening to the abodes of the blessed, to join the full choir of glorified ones, singing the song of Moses and the Lamb; and, surely, I ought to learn that song on earth." To be happy hereafter I should be holy here. I must be holy on earth to enter into a holy heaven. To be like Christ in glory I must be like him on earth. Would I enjoy the fruition of immortality, I must partake here of all the benefits of the gospel economy, and be "saved unto the uttermost."

Now, my dear Christian reader, in conclusion "let me entreat of you to make it the great business of your life, the chief concern of every day, to grow in grace; to 'perfect holiness in the fear of God,' and do his will in all things. Cultivate every advantage of time and place; improve the society of God's people, and let your closet testify that your love of holiness is stronger than death." Die unto sin and live unto God. Pray fervently, believe firmly, and wait patiently for the salvation of God. Then walk before him "in righteousness and true holiness all the days of your life," that you may "return and come to Zion with joy and gladness, where sorrow and sighing shall forever flee away."

I. N. K.

PALESTINE.

FROM WHITTIER'S POEMS.

Blest land of Judea! thrice hallowed by song,
Where the holiest of memories, pilgrim-like, throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! — In my spirit I hear
Thy waters, Genesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of His sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crag of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark, a sound in the valley! where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There down from his mountain stern Zebulon came,
And Napthali's stag, with his eye-balls of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around, and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm trees in beauty still throw
 Their shadows at noon on the ruins below ;
 But where are the sisters, who hastened to greet
 The lowly Redeemer, and sit at His feet ?

I tread where the TWELVE in their way-faring trod ;
 I stand where they stood with the CHOSEN OF GOD —
 Where His blessing was heard and His lessons were taught,
 Where the blind were restored and the healing was wrought.

Oh, here with His flock the sad Wanderer came —
 These hills He toiled over in grief, are the same —
 The founts where He drank by the way side still flow,
 And the same airs are blowing which breathed on His brow !

And throned on the hills sits Jerusalem yet,
 But with dust on her forehead and chains on her feet ;
 For the crown of her pride to the mocker hath gone,
 And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
 Of Humanity clothed in the brightness of God ?
 Were my spirit but turned from the outward and dim,
 It could gaze, even now, on the presence of Him !

Not in clouds and in terrors, but gentle as when,
 In love and in meekness, He moved among men ;
 And the voice which breathed peace to the waves of the sea,
 In the hush of my spirit would whisper to me !

And what if my feet may not tread where He stood,
 Nor my ears hear the dashing of Galilee's flood,
 Nor my eyes see the cross which He bowed him to bear,
 Nor my knees press Gethsemane's garden of prayer.

Yet loved of the Father, Thy Spirit is near
 To the meek, and the lowly, and penitent here ;
 And the voice of Thy love is the same even now,
 As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone ! — but in glory and power,
 The SPIRIT surviveth the things of an hour ;
 Unchanged, undecaying, its Pentecost flame
 On the heart's secret altar is burning the same !

LETTER TO A FRIEND IN AFFLICTION.

MY DEAR FRIEND: — There is no doubt the adversary of our souls will always be ready to take advantage of every trial and affliction we may be called to pass through. Thus he assailed David, the man after God's own heart, and caused him on one occasion, when pursued by his enemies, to fear he should fall. This fear is manifested by his exclaiming, "I shall one day fall by the hands of Saul." We may also be tempted in like manner to fear we shall "one day fall." But David did not fall by his enemies, and we need not. The greater the trial or danger, the more firmly David trusted in God; and when about to meet the Philistine, he got faith and courage for the conflict by remembering the lion and the bear, out of whose paw the Lord had delivered him. In this respect it is our privilege to imitate David, by believing that the same God who delivered him is also our God, and will deliver us.

While passing through this state of trial it would be well for us to remember how gold and silver are refined in the furnace and the stone hammered in the mountain, which, when finished, are brought forth for use. Thus it is and will be with us. The furnace of affliction may burn and melt; the blows of the hammer upon our rough nature may hurt; but the process will soon be finished, and then the purified and polished soul will be brought forth to adorn the palace of the great King.

It sometimes leads us to doubt the goodness and mercy of our Savior toward us, when there is a lack of tender, devotional feeling in our hearts. We are grieved at the hard and apparently unbelieving state that sometimes seems to exist. To the sincere soul this is a great affliction. But even this need not discourage or cast us down. It is not our feeling, good or bad, that is going to save us; therefore, in this as well as in any other trial of our Christian graces, we may say, "It is the Lord that gave, (the pleasurable feelings,) and the Lord has taken (them) away; and blessed be the name of the Lord." The apostle says, "All things work together for good to them that love God." In this "*all things*," are included temptations, trials, and afflictions of every kind. Then truly we may say of them, "they are good for me."

May the Lord help us to love him more and praise him better for affliction, in whatever form or time it may come upon us. B. S.